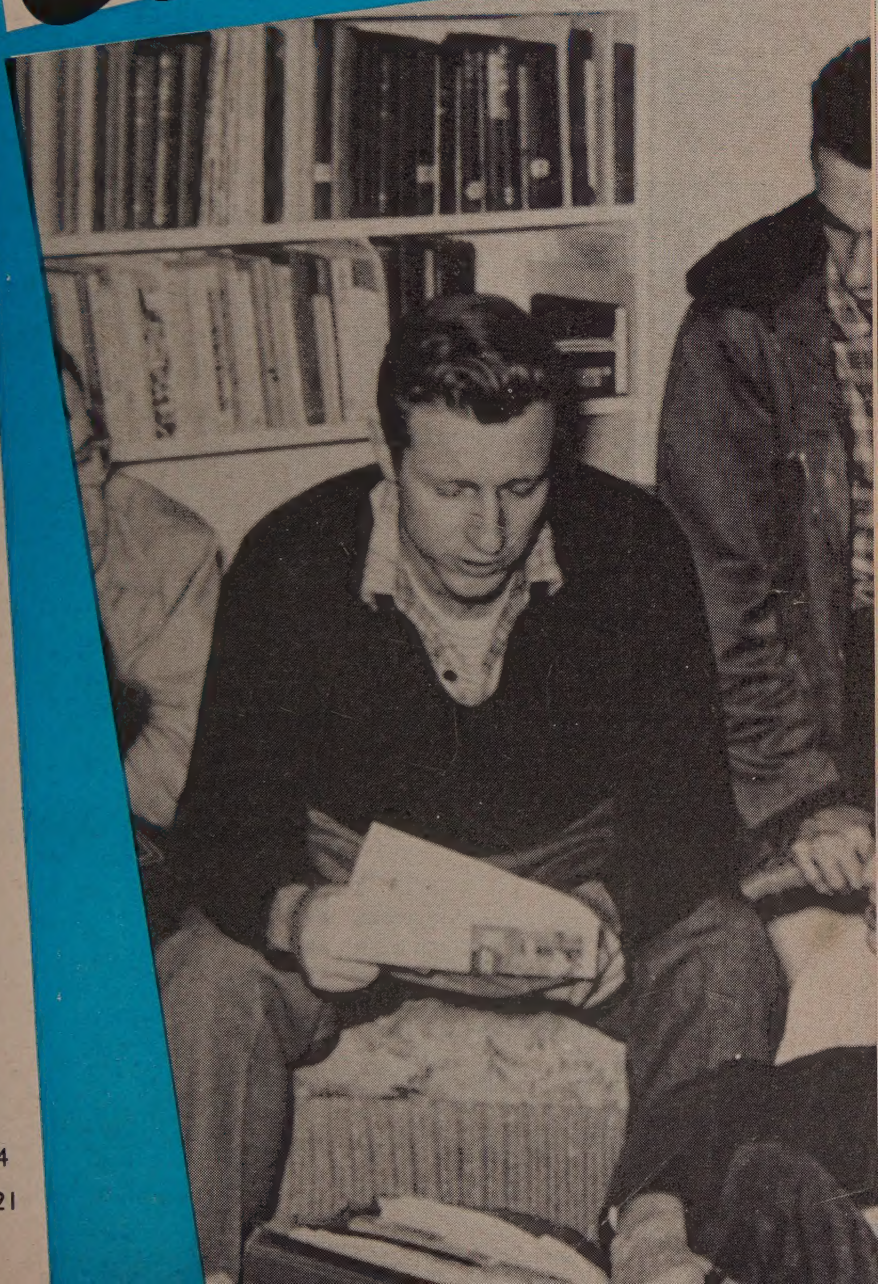
Concern



1954
o. 21

Cover Photo

The scene's familiar to Methodist leaders across the country. For eight years an athletic, informal, easy-going and (most important of all) spiritually dynamic fellow has been talking with youth and student groups. This issue of CONCERN is the last to carry his name on the masthead, for as these words are written, George Harper is on his way to Montana and a new job responsibility in The Methodist Church. For the full story, and a well-deserved tribute to a great youth leader, read the story on page 3.

Forum

TOO BAD ABOUT US

Sirs:

In Nelson's article, "Too bad about France, eh?" (14 May CONCERN), the third paragraph, could it be possible that he was meaning Indochina rather than Indonesia?

I feel that this is a mistake that reflects on the standards of the magazine. It is such examples as this that make the people of foreign areas question our ability to lead the world.

This incident calls to mind another such mistake. Recently in one of New York City's largest churches, an Indonesian student was introduced to the minister. The minister in return asked where Indonesia was located. It was deeply embarrassing for the others of us who were with the student.

How can we expect to get along with the rest of the world, when we make so many blundering mistakes.

Gene Hinds, Ind.

—TOO BAD ABOUT AN EDITOR WHO LET NELSON'S WORD "INDOCHINA" COME OUT IN TYPE AS "INDONESIA." WE ARE SORRY AND SINCERELY HOPE THAT BETTER WORLD RELATIONS WILL NOT BE SET BACK TOO FAR BY OUR ERROR. WE AGREE, OF COURSE, WITH HIND'S POINT.

REPLY TO A SERVICEMAN

Sirs:

I read with great interest the letter entitled "A Serviceman Speaks" by Charles H. Burlingame (28 May CONCERN). Permit me to say that the indifference to the welfare of young servicemen which Lt. Burlingame describes is being attacked in Method youth publications, and a posit ministry to this group is being urg

For example, I hope that he (a other readers of CONCERN) will r the article addressed to older yo groups and published in *Christian tion* for April-June, 1954, entitled "H Well Is Your Church Ministering Its Youth in the Armed Forces?"

Further, I hope that he will r the article addressed to workers w older youth, written by a young m ister who has served servicemen pastor, and published in *Workers W Youth* for July, 1954, under the t "Winning Older Youth in the Ar Services Into the Life of the Chur

This is merely to reassure those might believe mistakenly that serv men are stigmatized by the chu The opposite is true: an increa number are recognizing how urgen the need to minister adequately men in the armed services.

Fred Cloud, Te Editor of Older Youth Publicati Editorial Division, Board of Educa The Methodist Church.

WE CAN USE YOU

Sirs:

I know that CONCERN represe tives are most active during the s mer. I have a feeling that I sh sign up, but I am not sure what a involved. Would you please let know?

Keith Henry, N

—THE WORD IS ON THE WAY. A ONE ELSE INTERESTED IN HELPING?

Concern

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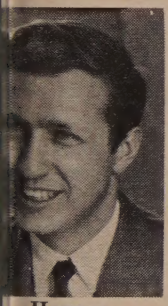
NEWS

eorge Harper leaves ational Conference

housands of Methodist young people oss the country will take as a per- al loss the announcement that rge Harper is leaving the National nference of Methodist Youth.

As of June 15, Harper is executive retary of the interboard council of Montana Annual Conference with ices in Billings, Montana.

or eight years George Harper has veled around the country, speaking rallies and conferences, leading rkshops and Christian witness mis- ns, participating in campus religious phasis weeks, counseling with in- iduals and groups, and representing cause of youth and students before rds and agencies and many adult ups. He has spoken on behalf of Methodist youth at congressional hearings and has worked on countless church board committees. But he is at his best with a group of youth, inspiring them with a sports-centered sermon or moving them to action with his eye-witness accounts of what the church doing around the world. Just to announce a Harper rally has meant a wd. Youth turned out to hear and t that guy from Nashville.



Harper

o longer will the nation be his d. Now George Harper will concene his efforts in building the pro- m of one annual conference, but n there his major concern will still the youth of the church.

Harper's present title is projects secary of the National Conference, with orial responsibility for POWER. In eight years in the job, the title ough not the job) changed from retary to administrative secretary projects secretary. In any case, he the key man in the NCMY office. e was president of the NCMY when office job came. Previously he was ident of the North Alabama Conce MYF, the Southeastern Jurision MYF, and chairman of the MY's general youth section. He served as pastor of churches in Alabama and Illinois. He did his college work at Birmingham Southern College in Birmingham, Ala., studied one year at the divinity school of Duke University, then completed his bachelor of divinity degree after two years at Garrett Biblical Institute.

Harper's record should be measured in terms of miles and meetings, sermons and speeches. Methodist youth will not soon forget that Harper guy.

Lewis Durham joins Youth Department staff

Lewis Durham of Los Angeles, Calif. is the latest addition to the staff of the Youth Department of the General Board of Education. He begins work in Nashville July 1.

Department director Harold Ewing has announced that Durham will have responsibility for leadership education of youth and adult workers with youth.

Durham is now minister of youth and adult education at Westwood Community church in Los Angeles, and has been active in youth work continuously since becoming an inter-

Lewis E. Durham
. . . joins Youth Department . . .

mediate himself. He has attended numerous camps and institutes and has serves on staffs of Christian adventure camps and senior institutes.

Durham was born in Michigan, but has spent most of his life in southern California. For two years he served in the U. S. Navy. His A. B. and Th. M. degrees are from the University of Southern California.

Japanese Christians are few in number

Christian church rolls in Japan list 218,556 persons as Protestants, and 185,284 as adherents of the Roman Catholic Church, says the National Christian Council of Japan. But this total is only one-half of one percent of the nation's 87,000,000. Ninety-one per cent of the Protestant Christians in Japan belong to denominations cooperating in the Council it reports.

The number of small sects, mostly from America but some from Europe, that have sent missionaries to Japan is noted from the fact that while there are listed 62 Protestant denominations or churches serving in the land, the 91% of the members belong to only five churches—counting as one church the United Church which is a union of eight former separate denominations.

The grand total of Protestant churches in Japan is 2,238, to which should be added 947 "preaching places" without church buildings. These churches are served by 2,424 Japanese pastors and 899 missionaries. Four hundred these missionaries represent the gro outside the National Council.

Fiji Methodists celebrate anniversary

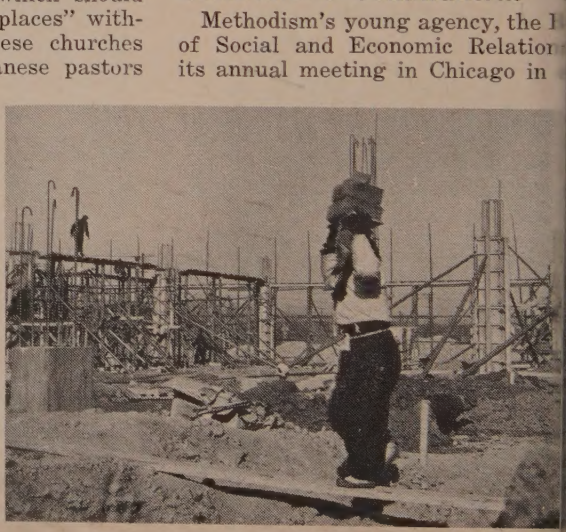
Some 140,000 natives live in the Islands of the South Pacific, and per cent of them are Methodists.

The last day of April the Fiji Me dists celebrated the hundredth anni sary of the conversion of Ratu O bau, uncrowned "King of the Cann Isles." His conversion meant the t ing point in the conversion of the w island population. The number church historian said that by a st of genius Cakobau lifted the ch bodily and set it squarely in the mi of the Fijiian social system, taking place that had been originally hel a pagan religion.

Fijian Methodists observed the niversary with a service of dedic on the very spot where King Cak made his public confession of fait God. A centenary service was he the large church he built himself before his death, 80 years ago. service lasted nearly five hours choirs took part, and the offerin self lasted two hours — a con stream of people coming to the of the church to make their gifts.

Social, economic board denounces communism

Methodism's young agency, the I of Social and Economic Relatio its annual meeting in Chicago in



Korean men and women work together to build a textbook printing plant near Seoul. Soon the knowlege-hungry children of Korea will have books. The building project is a joint effort of the U. N. Korean Reconstruction Agency and UNESCO. Enough paper is on hand for 38 million textbooks.

denounced communism as "the or foe both of Christianity and of dom in the world today," but said must not be resisted by its own ods.

America cannot be protected inst communist subversion by re- ce upon loyalty oaths, the stigma- ng of courageous and loyal citizens, sponsible accusations, assertion of t by association, or any spreading harges of disloyalty on the basis ere suspicion," the board declared. We rejoice," the statement said, the heroic and effective defense inst such methods."

he board urged that democracy be served "by its practice along many nts," pointing out that "the primary ce of strength in any nation is responsible, democratic action of people."

uring its two-day session the 46- ber official unit of the church af- ned its convictions on other vital es, heard clear-cut addresses on ial problems, and reecived the first ual report of its executive secre- , A. Dudley Ward.

Asks End of Segregation

n another action, the board called the abolition of racial discrimmina- and segregation in the church, loyment, housing, public facilities, pital and medical care, education, ice in the courts, and "all other vant aspects of our common life."

mong other actions the board:

—urged an immediate intensifica- of sacrificial efforts to bring re- in Korea and elsewhere in areas suffering.

—asked vigorous support of techni- cooperation programs of the U. N. the United States on a long-range is.

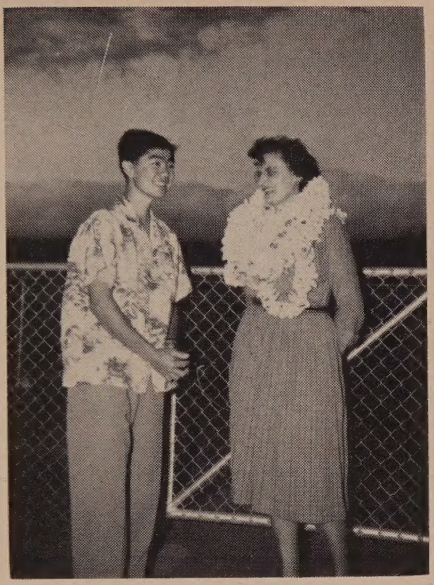
—rejoiced in steps already taken by U. S. toward making excess food rves available for distribution ough voluntary relief agencies, and ed that this be continued.

—reaffirmed confidence in and sup- t of the U. N.

—called for rigorous and complete rnational control of atomic power purposes of making war.

—favored expansion of low-cost sing programs.

Among principal speakers at the ting were Ralph McGill, editor of Atlanta, Ga. *Constitution*; Charles



Youth Department staff member Emeline Crane reached U. S. soil in Honolulu, May 12, after a six-month, globe-circling tour of missions. Since her primary responsibility is the Methodist Youth Fund, Miss Crane made the trip to see first-hand what the Youth Fund is doing around the world. When she landed in Honolulu, the welcoming party was headed by Hubert Murakawa, president of the Territorial MYF.

C. Parlin, New York attorney and counsel for Bishop G. Bromley Oxnam in his voluntary appearance last year before the House Committee on Un-American Activities; and J. Ernest Wilkins, outstanding Methodist layman and newly appointed assistant secretary of labor for the U. S. government.

The famed Atlanta editor told the board that the Negro in the South finally stands on the threshold of first-class citizenship. Once it has been through whatever agony the transition period brings, the South, he declared, "will find itself spiritually lifted, being free of the uneasy sense of being an accomplice of injustice. The South will find that it does not mean any forcing of social associations; that most of the popularly-expressed fears will not materialize . . . The South, too, stands at a new threshold."

Against the odds--a church fights

In the celebrated "Dragnet" of the Los Angeles Police Department, the greatest number of adult criminals caught are from a four-block area around Methodism's Church of All Nations. Here, just east of downtown Los Angeles, sprawls the wholesale district where the fruits and flowers, vegetables and fish, textiles and hardware for the great city of Los Angeles are unloaded.

Crime is wholesale, too. Skid Row is a block away. The educational level is the lowest in the county as is also the median income — $1,000 annually. Housing is awful, with residential pockets jammed between the business and industrial buildings.

"A few blocks away the Union Station and Greyhound Bus Depot pour in hundreds of newcomers a day, many with little or no funds . . . seeking a cheap place to live. They come to this area," reports Tom Gwynne, Los Angeles, *Daily News* staff writer.

From these and other facts about the crime-ridden slum area, it would seem that the church had little cause for pride. But there's one fact that doesn't fit into the total picture of superlative badness. Here, in this area which is the natural breeding ground for juvenile delinquency, this of all social problems is *not* the worst of any area in the city. The rate for juvenile delinquency has dropped sharply, and sociologists and even tabloids credit the All Nations Foundation for the difference.

All Nations Foundation developed out of the old Newman Methodist Church, following World War I when people from many nations packed into the industrial area seeking homes near their work. A Methodist minister who became a bishop—Dr. G. Bromley Oxnam—was pastor in the mid-twenties when $200,000 was invested in a community house and clinic, boy's club, and chapel.

It was Dr. Oxnam who started the program for youth by clearing a vacant lot for a playground and renting a battered apartment house for a boy's club. After five years of experimental work, a building campaign was launched, and leading citizens contributed substantial sums of money. Today All Nations is a community ch agency and receives a large share its funds from this source.

For twenty-five years after Dr. nam left All Nations, Dr. Robert McKibben directed the activities of church and its affiliated servi Under his guidance two new units w added in the mid-thirties — the Nations Camp near Wrightwood, a Hollenbeck Center on North Sa Louis Street.

When Dr. McKibben was called New York to head the Department City Work for the Division of Nat al Missions of the Methodist Board Missions in 1952, his fellow citiz gave a testimonial dinner at wh people from all walks of life hon "a man who for a quarter of a cent has built himself into the life of City of Los Angeles."

John L. Mixon, executive directo All Nations Foundation today says strategy for combatting juvenile

This is the Church of All Nations Los Angeles. Its complete commun house program takes boys off crowded city streets and gives them wide choice of things to do.

At the amazing Church of All Nations in Los Angeles, the dental technician is easily available and at the service of any children whose teeth need help or attention.

quency is to follow the crime heades and "after any sensational stories send group leaders into areas where uthful gangs might be tempted to plicate criminal acts."

Can you do anything with boys o've already been influenced by ng life? Jim Blaine, director of the ys' Club, thinks so. He tells about e Seventh Street gang (the Church All Nations is located on Sixth reet), two of whose members were volved in a fight which resulted in e death of a businessman in the ighborhood. Now within the membership of the Boys' Club there is a club own as the Hawks. The Hawks include former members of the Seventh reet gang and is one of the ten All ation's Clubs.

At the Club House there are work ops, a gymnasium (the Eastside kids ork off their steam in boxing class- supervised by a leader), a library, cooking club. Dramatics, movies, and usical shows are put on in the gymsium.

Boys' Club is only one phase of the l Nations program which also takes the pre-school children, and gives ore than 28,500 clinic services a year to members of the community who are unable to pay for private treatment or care. Here 26 leading physicians, surgeons, and dentists, skilled specialists in almost every branch of medicine, surgery, and dentistry, volunteer their time.

For boys and girls from Eastside's crowded tenements and noisy streets—500 of them each summer—there is the opportunity for a week away from the city at All Nations' Big Pines Camp, 95 miles from the city near Wrightwood. During the winter there are week-end snow camping trips, and for boys and girls who cannot attend Big Pines there is day camping in a nearby city park.

Community House is crowded with adults and children participating in everything from folk dancing to classes in personal hygiene. The professional staff at All Nations helps members of a parents club to understand their children's behavior and to promote a program of their own. All Nations isn't all "groupy" for the workers understand the value of a decentralized service. This is a youth project service to young people in their own neighborhoods who live too far from All Nations or who need special help because of social and emotional maladjustments.

Hollenbeck Center serves the youth and families around North Saint Louis Street—from Aliso Village and Pico Gardens in the "Flats." Here, too, are found gym, club rooms, kitchen, outdoor playground, handicrafts, Spanish dancing, and story hours.

Rudy Jordan, a 22-year old boxer, came from the tough wholesale neighborhood which deals in wholesale crime. As a youngster he learned his way around the boxing ring at All Nations and kept away from the streets where he was used to doing his fighting. The happy ending story is that today Rudy is putting himself through college by working as a professional boxer. And he wants to make not the ring but boys' work his career.

Between the Community House and the Boys' Club stands the Church of All Nations where people of all races, creeds and color find peace and spiritual comfort in the heart of their tumultuous neighborhood.

—BY BETTY THOMPSON

Africa and the world

The effects of industrialization that is taking place in many parts of Africa are being felt in all parts of the continent. Social change is taking place at a rate that was never known before. Most important factors accelerating social change in Africa are Western education, industrial development, government policies, new methods of taxation, labor policies and re-allocation of land.

The speed with which communications between the different parts of the world take place is so great that distances no longer mean very much. The passing of a new law to restrict the movements of the African people in a small South African municipal council is reported throughout Africa, and all over the world in a very short space of time. We live in glass houses today, so what happens in any part of Africa, just as in any part of the world, stands out in the eyes of the whole world to judge.

It is under the assumption that the peoples of the world are watching the United States' application of the principle of Democracy that the Voice of America is broadcasting the new Supreme Court decision against segregation in Southern schools. The future of the world will depend on how the different peoples of the world deal with each other both in their inter-personal and international relations.

Many of the missionaries who brought the gospel to Africa assumed a little too much about the goodness of the civilization they were bringing. They lumped together everything Western in the category of good because they associated it with the Christian religion and labelled everything else as bad, just because it was

VIEWS

not Western. Most colonial pow ers today justify their politic policies by saying that they hav been given a trusteeship of th African peoples by God himsel Too few Christians are willing t question the sincerity of thes claims. More and more the Chri tian religion is being identifie with the forces of oppression an exploitation.

Millions of Africans are gras ing for justice. If they cann get it from or through the Chri tian church they will get it b other means. One of the chara teristics of this turbulent wor is the tendency of the differe peoples of the world to look f answers to their many problem

The Christian church has great deal to offer Africa. It ha already contributed very much education, health and social ser ices in general, but in order th the Christian church may co tinue to do God's will in Afri as anywhere else, it must tak stock of its record. It must reco nize its mistakes, shortcomin and limitations. The leaders the church today must realiz that if they shut their mouths the midst of all the injustices an cruelties perpetrated against th dignity of man, God is going sidestep them and use the ve stones to glorify his name.

God cannot be confined to th four walls of cathedrals an temples or theological librari it is the strivings of the peop their economic political and soci activities that the Spirit of G moves. It is here where th Christian leader ought to b guiding man toward the goa which is the glorification of God

—EDUARDO MONDLAN

Youth leader of Portugese Ea Africa, speaking to Assembly of WSC in Milwaukee.

From eternity to here

A playboy student plunged headlong o what frats call fun; gave only a d to his studies. But one day, the mily money was gone. He had to rk. Before a year, he was standing ler, browner, brawnier. "That silly ff!" he brusquely brushed aside his mer ways. Now his studies make se—he brings sense to them! He's w.

A marriage was headed for rocks. ckering over little things. But the y the little girl was hit by a car, sband and wife found new depths each other.

Should it take disaster to lift us to w hills where we get saner views? rely the Master who taught from unts and loved the hills would lead up—unless we're too preoccupied th our little valley gadgets to be adable or to think we *need* hills.

Miss Bowman

"Conversion . . maybe *con-vision*: seeflying. Rauschenbusch, passing through the postern gate of prayer: "small things become great . . great things small." What used to matter so much, now not at all. But God causes some little noted things to matter much! "Eternal perspectives." Hear what the voices of the silence y."

Quick POWER-readings, breathless sps of prayer amidst hurry, thementered programs in the name of worip—these will not do. Maybe even rse than none at all! For we delude rselves into thinking we've prayed. ing off the ceilings above which our mid gimme prayers seem not to rise. ve wing-spread to the soul in the per air of God's eternal majesty.

We've been urging here lately, as follow-up of the *I Believe* discussns, some reading about and of and in the prophets. Choose one who seems kindred to you. Find all you can about him. Enter meditation with him. Go with him as he walks. *Why* did he speak as he did against current practices? Whence came this clearer sight, this courage? What must *you* say?

"Vastness of a universe, timelessness of space" wrote Evelyn Thompson at 17 in a youth conference; bringing perspectives of eternity into the new gives a new scheme of values. Helps us decide better how to use our time; what *not* to fritter away energies on; what to do with full earnestness.

Energies flung away on this or that — even in church work — that don't matter so much ultimately; no time or energies left for building in slow, sure ways that will *really* make a difference to the world. Let the old millwheel teach us. No need to work so frantically keeping wheels turning. The Spirit's own current will turn what wheels are needful, if we are close enough. What of the youth of one denomination in one state, so busy with their meetings ("because we've always had these meetings") they couldn't join in an interdenominational effort against a raw community evil . . . and the effort died. What would the centuries say? What of loss of spiritual power when it's *too easy* to join church?

Concern Feature

One act, *one* conversation (and we said here recently, *one* word) may be a pivotal turning-point — for worse, or better. In *Great Teachers*, (Peterson, Rutgers University Press), one tipped his pencil on desk a tiny fraction upward. The line, extended to opposite wall, showed considerable rise. So with deeds, words. Those Christian youth were God's difference-makers who joined in disciplined prayer, fellowship with one of the leaders submitting the bills on segregation. Those Mt. Airy, N. C. youth of Negro and white high schools were difference-makers who sometime ago held an interracial, non-

segregated revival recently in the Baptist church, insisting that "evangelism cannot be complete unless it is interracial." Thousands of youngsters in vacation schools this summer might be difference-makers by making loving gifts for Korean and other children over the world.

Benjamin Kidd said, "There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation." (He wasn't kidding). Farmers live, not by clocks, but by calendars. Do we work, not just by hours, but by Eternal purposes?

—BY CLARICE BOWMAN

Thinking out the news

What has the court done?

What has the Supreme Court done? In ruling racial segregation in public schools to be unconstitutional, has it "ignored all law and precedent," as Governor Herman Talmadge of Georgia has charged? Has it committed "a flagrant abuse of judicial power," as another Georgian, Senator Russell, declares?

Has the Court made a "political" rather than a judicial decision?

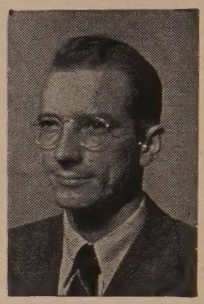
Concern Feature

Certainly, the Court knew that the two-thirds of the human race who are "colored" were waiting to see if the United State's highest tribunal could officially deny the American heritage of freedom. Certainly it knew, also, that the long era of patience on the part of the American Negro could not last forever.

Almost, one might say, the Court could see it was "now or never." Yes, in a sense, the decision was not only "political" but also social and *moral*, rather than simply legal.

But major Supreme Court decisions have seldom or never been made in a vacuum. They have been made in the light of politics, conscience, reason, emergency, public opinion, social conditions, and "the trends of the times."

How can the present critics of the Court say the famous "separate but equal" doctrine to which the Court held for so many years—which is now overturned—was not itself an interpretation depending on political and social conditions? Does not the Fourteenth Amendment, if we read it simply in the light of the American "horse sense" of which we are so proud, call for equality in education? — and more than that, equality of dignity in all institutions set up by law?



Nelson

Who can say that the segregated school system does not "abridge the privileges" of Negroes or deny them "equal protection of the laws?"

"But Negroes," some will say, "don't want to mingle with whites." Not just for the sake of mingling with whites: no: but to get a decent education, yes, thank you! In seven years of work at a "Negro" college, I never heard one Negro declare himself to be in favor of any kind of enforced racial segregation—by custom or by law. Educated Negroes are as unanimous against segregation as American senators are against Communism.

What, then, has the Supreme Court done?

It has spoken, with the complete united voice of our highest appointed judicial authorities, to this effect:

1. That the Constitution means what it says.

2. That this nation, despite its inconsistencies (inevitable in public life under democratic government), does stand basically and in the long run for human dignity and human freedom under law.

3. That this nation must bring all practices into line with its ideals about equal treatment for all citizens: and that it must do this not in haste, not in violence, but with reason and through orderly processes.

It may be years before every community in the United States has unsegregated public schols. But we may rejoice that the proces of restoring full human dignity to every American citizen has begun . . . TODAY.

—BY CLAUD NELSON, J.

Survey of youth

One of the most careful and responsible polls, run by the Purdue University Opinion Panel, indicates rather shockingly that large percentages of American high school boys and girls hold certain definite totalitarian ideas, are not believers in the Bill of Rights, and take positions of fanatical superpatriotism.

Some 15,000 high school students answered the poll. The replies were given "stratified" to ensure a wide and typical geographical range, and were reduced in number at random to about 3,000, in order to give a scientific cross section. Here are some of the results, a part of which were published in *Look*, and which are far more extensive than the responses to questions given below.

On the principles of the bill of rights, only 45 per cent believe that newspapers should be allowed to decide what to print, except military secrets; 41 per cent disagree with full freedom of the press. While 53 per cent believe in free speech, 34 per cent say the government should prohibit some people from public speeches. No fewer than 26 per cent believe the police should be allowed to search a person or his home without a warrant! A fourth of these queried think it is wrong for all groups to be allowed to assemble peaceably. As many as 58 per cent uphold the use of the third degree by police.

A close relationship between communist principles, when stripped of the familiar tag words, and the principles of fascism, was shown. History is plainly that of the class struggle, 58 per cent believed—but 49 per cent also believed large masses of the people incapable of deciding what is and is not good for them, while 75 per cent held that obedience and respect for authority are the *most* important virtues children should learn. Some 20 per cent say that there will always be strong and weak groups, and that it is best for the strong to dominate the weak. And 37 per cent think the right of some labor groups to strike should be abolished.

When asked if the greatest threat to democracy in the U. S. comes from foreign ideas and foreign groups, 38 per cent agreed; 42 per cent believe we should r e s i s t *any* attempts to change the American way of life; 37 per cent are for restricting immigration greatly, lest it may mean lowering national standards. A small minority, but 14 per cent at that, holds that foreign lands have little to contribute to U. S. progress.

Should the police have the right to censor and ban books and movies whenever they see fit? Some 60 per cent of the youth say yes. And 60 per cent would deprive conscientious objectors of their right to vote. A full third think a visiting foreigner should not be permitted to criticize our government (something that will "slay" American newspaper correspondents working abroad!).

You'd better not leap to conclusions. Only 46 per cent had heard about Senator McCarthy! The sad truth seems to be that many of these fantastic notions had been learned right in school. The poll shows, for example, that students who had taken civics courses were more reactionary and prototalitarian, on the whole, than students who had not; at least this holds true of high school seniors. Of course, such a frightening survey of youth need lead to no wholesale attack on the schools, but somewhere, somebody in the educational system is terribly mixed up on the simple issue of what democratic freedoms are and are not.

—BY DEVERE ALLEN

THIS COLUMN IS BASED ON A PURDUE POLL THAT GOES BACK TO 1952, BUT STILL IS NEWS. CONCERN THANKS WORLDOVER PRESS EDITOR ALLEN FOR CALLING THIS POLL AGAIN TO OUR ATTENTION.

Unmet needs in missions

Young men are needed right now for special missionary service abroad. These are three year terms for unmarried college graduates of genuine Christian experience. These are the immediate unmet needs:

Austria—one man for youth and student work. Must be fluent in German.

North Africa—one man for youth work in Moslem city; should have at least one year of theological study and knowledge of French. Also one man for boys' home and work with rural youth; should have skill in agriculture and knowledge of French.

Africa south of the Congo—two men with business training and experience to assist in treasurer's office; must also be able to lead religious work with youth. Also one builder, preferably graduate in engineering. Must also have skill in religious work.

Korea—two men to make themselves available to the church in Korea with a willingness to do what needs to be done; teaching English, helping with relief, teaching informal Bible classes, keeping accounts, etc.

After these top priority jobs are filled, the church hopes to find two men for high school teaching and religious work with youth in Latin America, and two men for high school teaching and religious work with youth in Malaya.

If you are interested, or know of men who are, write M. O. Williams, Jr., Office of Missionary Personnel, 150 Fifth Ave., New York 11.

New film interprets world order crusade

Summer camps and institutes can make good use of a new sound film on youth's part in Methodism's Crusade for World Order (5 March CONCERN).

Just now ready, the film is the real life interview of Bishop G. Bromley Oxnam by Richard Thompson and Barbara Ricks, National Conference of Methodist Youth leaders. The youth are asking about the role of Methodist students and youth in the crusade and what youth can do for peace in today's world. The film interprets what the church is trying to do in the crusade.

The film may be rented for $3.5 or purchased for $45 from the Methodist Radio and Film Commission.

Story of the Bible told in new film

The inspiring story of how the Bible has come down to us through the ages has just been made into a feature length motion picture by the American Bible Society. Titled "Our Bible—How It Came To Us," the film is now available to church groups. (See pictures page 13.)

Years of careful planning, research and scholarly work were devoted to the script before the first actor took his place before the camera. Because many specialists have worked on the project, it is probably the most authentic film document ever made on the subject.

Treatment of the subject is in three main parts—the formation of the Bible, how it spread across Europe, and how the English Bible came into being. The film may be shown in one continuous form or in three, separate parts. The continuous form running time is 51 minutes and rental is $22.50. Parts run for 26, 27 and 35 minutes, rental for $8, $8 and $9 each. Order now from the American Bible Society or soon from the Methodist Publishing House.

Friends of CONCERN

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Boyce Howell, Fla. 1
Mary Ann Maloney, Tex. .....
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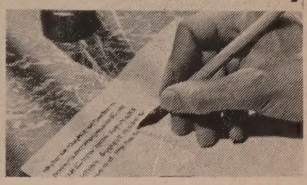
Our Bible - how it came to us



1. In the synogogue, at Nazareth, Jesus reads from the book of Isaiah, in this scene from the feature-length motion picture produced by the American Bible Society. 2. Philip, one of the disciples, on the road to Gaza explains the book of Isaiah to the Ethiopian. 3. Paul in Corinth begins to dictate his letter to the Thessalonians. 4. 1 Thessalonians 1:1 written on papyrus.

5. John dictates his gospel. 6. About 325 A. D. Eusebius shows the Emperor Constantine the battered condition of the Scriptures and the emperor orders 50 copies prepared. 7. For more than 20 years Jerome worked on the Latin translation now known as the Vulgate (383-404). 8. Nicholas de Hereford agrees to undertake a translation of the Bible into English at the request of John Wicliff (center). This was about 1380.

9. Martin Luther at the Diet of Worms in 1521 declares that unless convinced by Scripture he will not revoke anything. 10. Tyndale arranges with Peter Quentel in Cologne, Germany, for the printing of the first English New Testament (1525). 11. Miles Coverdale examines a copy of the first printed English Bible, which he had translated (1535). 12. At Hampton Court in 1604 King James orders a new translation.

Arizona mission surveys big town

Negro, Mexican and white Methodist youth can work and worship together, as evidenced in the Christian witness mission in Phoenix, Ariz., in April.

Ten youth from First church, Riverside, Calif., with their counselors went to Phoenix to spend their spring vacation working in four churches. The churches had prepared for the witness team by providing housing and working out a cooperative schedule in which to make good use of all the time and people available.

The church groups met the team, took guests into their regular program, then turned the gang loose to take a census in the Crutchfield neighborhood. The group began a youth chapel project at Broadway church, and between recreation, fellowship and visitation managed to finish the chapel. In a full week, the group of visitors and hosts did a lot of things for good.

MYF Roundup

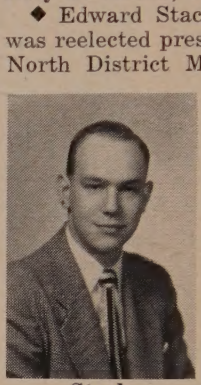
◆ MYFers of Ysleta, Tex., are filled with a "new building" spirit. The 25 youth have raised $600 in a year for the church's building program. Youth took $2 each in a stewardship of talents drive, returned profits of $175. They've bought curtains, recreation equipment and put the rest into the building fund.

◆ Inspired by the conference Christain witnes mission in Gastonia, the Charlotte Mecklenburg County (N. C.)

MYF in action

subdistrict held a mission of its own. Each church spent a week recruiting all old and new members. A month's work was climaxed with the biggest rally on record, 340 attending.

◆ Edward Stack of Sea Cliff, L. I. was reelected president of the Brooklyn North District MYF when 175 youth from 75 churches attended the district's annual spring weekend conference. Stack is also vice president of the New York East annual conference and constantly travels through the conference speaking to youth groups. Among activities for the district this year included participating in the United Evangelistic Mission of the area. Its two rallies drew 1800 youth.



Stack

◆ Church youth in the ninth grade of Hennepin Avenue Methodist in Minneapolis spend all day May 1 in a camp retreat in final preparation for church membership. In a membership training class they had met for a year, 52 in number. Some 44 made the retreat, studied in three classes. The class was received into the church May 23 in a special service, and on June 6 were promoted into the University of Life program. Merle G. Weaver is dean of this social, intellectual and spiritual living program for youth 15-35.

Key figures in the Peninsula Conference's youth layman's day are Adam Widdows, youth chairman, conference president Jean Spence, adult chairman H. Kirby Krams, speaker John Oldham, and CDYW Howell Wilkins. Each charge in the conference sent a youth lay delegate to sit with his pastor during conference sessions.

Brandeis builds unique religious center

For the first time in any university campus, Brandeis University at Waltham, Mass., is building a grouping of individual religion structures. The unique interfaith project consists of separate Catholic, Protestant and Jewish chapels. Construction is now under way.

With this chapel center the six year old liberal arts university, only Jewish-founded nonsectarian institution of higher learning in the United States, takes a sharp departure from customary chapel practice of having one chapel built on the lines of one faith.

University officials made it clear that the presence of the chapels will not alter the institution's policy of non-denominational activities. No official chaplain will be named by the university, nor will any chapel services be made compulsory. The extra-curricular religious groups on campus which serve the religious needs of the students will be responsible for use of the religion buildings. The Hillel foundation assumes responsibility for the Jewish chapel, the Newman Club for the Catholic chapel, and the Student Christian Association for the Protestant chapel.

In addition to the three buildings provision is made for a large outdoor area for common group functions such as Thanksgiving, baccalaureate and vesper services.

The university has a student body of 700 from 31 states and eight foreign countries.

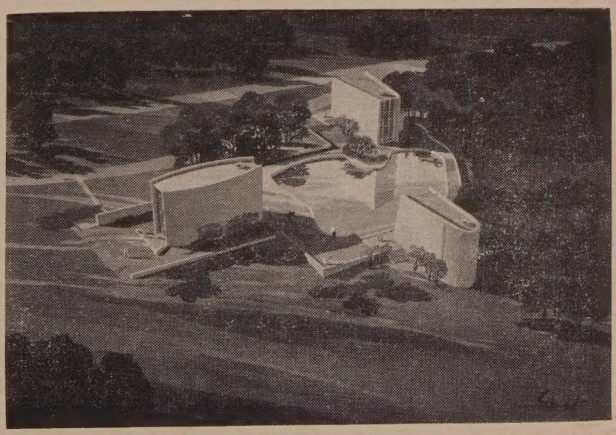
MSM in action

◆ Proceeds from a Sunday concert May 16 will be used in Methodist missionary work in Alaska. Wesley Fellowship in Pittsburgh, Pa., sponsored the concert by the University of Pittsburgh Heinz Chapel choir, sends money to former choir and Wesley Fellowship member David Blackburn, now in Anchorage, Alaska.

◆ Missionary Fellowship of Perkins School of Theology at SMU held its annual missionary emphasis week with special guests on hand to interpret the work of the church around the world. Chapel talks on "Why Missions?" "Whose Business?" and "Our Mission as Christians" dealt wth crucial issues. Students held personal interviews with visiting leaders during each day.

◆ MOMESTUMO (Missouri Methodist Student Movement) met April 30-May 2 at Lake of the Ozarks with 130 students and counselors from 7 schools on hand. Elbert Cole of Farmington spoke on the theme, "Disciplines for Discipleship."

◆ Southwestern University student teachers in the Negro Fine Arts school (19 February CONCERN) presented their pupils in recital for the MSM at First church in Georgetown (Tex.) and repeated their program at Carver high in dedicating a new schol piano. The fine arts program has 42 students, and four graduates are now in college on scholarships sponsored by the Student Christian Association and the MSM group at Southwestern.



Three chapels to be erected on the campus of Brandeis University at Waltham, Mass., will provide for the spiritual needs of the school's Catholic, Jewish and Protestant students. (See story).

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